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satisfactory statement of their position, aim, and history. The style of the book is smooth and flowing, partaking of the grace, elegance, and sweetness, of its highly esteemed author.

HALL LAURIE CALHOUN.

LEXINGTON, KENTUCKY.

THE SHORT COURSE SERIES. Edited by Rev. JOHN ADAMS. Charles Scribner's Sons. 1913. 60 cents each.

The character and purpose of this series of little books is admirably indicated in the opening words of the general preface:

"Few preachers or congregations will face the long courses of expository lectures which characterized the preaching of the past; but there is a growing conviction on the part of some that an occasional short course, of six or eight connected studies on one definite theme, is a necessity of their mental and ministerial life. It is at this point that the projected series would strike in."

The books are suggestive and useful to overcrowded ministers.

THE GOD WE TRUST. G. A. JOHNSTON ROSS. (The Cole Lectures for 1913.) Fleming H. Revell Co. Pp. 203. \$1.25.

The title of this book is infelicitous in that it lacks characterization. It could head as well a dozen different books on religion. The chief place might fitly have been given to the sub-title—"Studies in the Devotional Use of the Apostles' Creed." This gives the reader at once the key.

It is popularly supposed that our age cares little for creeds and, for the most part, rejects them. Professor Ross has seen more deeply. He believes that one of the profound desires of our time is for a systematic view of religious truth, somewhat akin to the old-fashioned "plan of salvation." He does not attempt to set forth such a system; his aim is not directly doctrinal. But he takes the Apostles' Creed and endeavors to exhibit it as the basis for an intelligent and devout religion. To him the Creed is the embodiment of experience, facing both the facts of primitive Christian history and the life of today. He emphasizes therefore not so much the historic meaning of the different articles of the Creed nor their theology, as their value for spiritual development. Those are equally unwise who claim that the whole Creed must be held in its original significance, and those who reject it altogether. "There remains the possibility of using the Creed, if we be in general agreement with its drift, as the vehicle of an act of Faith, in which we associate ourselves with our predecessors in the Church, while we hold